

WE believe it was the New York Times that remarked that "the severe prohibitions of education in the slave States are of no recent origin but are older by more than a century, than the Northern restrictions, which are said to give rise to them." We have seen no satisfactory reply to this statement.



# THE ANTI-SLAVERY BUGLE.

## AGITATION.

The Philadelphia Christian Observer says of the slavery question in the N. S. Presbyterian church: "We never predict the future of a wandering star—but the course of our country in this respect to this question, is very clearly fore-shown. The agitation must come in our assemblies. The churches in this city, New York, Brooklyn, Newark, in Central New York, and many at the West, demand rest from the agitation. Their representatives have spoken out. They believe the agitation injurious to all concerned, and without any recognition of the acts or opinions of past assemblies, they say in the words of the Synod of New York and New Jersey, 'that the agitation in our General Assemblies, by any portion of the church, of our relations to slavery in the country, is undignified and unchristian.' Committee on the whole subject, therefore, to the government of the National Convention, we commend to our churches to offer unceasing prayer for our country, in all its sections, and for our churches in all its interests."

The results will be a more fraternal and hallowed union in our Assemblies—and union in the great work committed to the Church of Christ, to advance his kingdom in the world. The confidence of the Southern Church will be restored and confirmed. Such is the future foreboded by recent indications in different sections of our Church.

Would it not be well to commit to "the government of Eternal Providence" all the evils that afflict the world and not trouble ourselves any more about them? It would save a deal of agitation and turmoil, and the Church would settle down at rest in quiet repose, as the English benefactor the *Olden* can testify, which would be a happy state. Ministers could then do as the old lady's pastor did, who said "Our minister is a dear good man, and never has any trouble; he preaches, but never says a word about religion or politics!"—*Congregationalist*.

## EMANCIPATION.

Mr. D. W. Kilbourne, of Keokuk, Iowa, writes a long letter to the *Trillium*, relative to the emancipation of nineteen slaves by a lady, Miss Francis, of Springfield, Kentucky. According to this statement, Miss F. having some years since become convinced of the sinfulness of slavery resolved to give freedom to her slaves, but in putting her benevolent purpose into execution, she has encountered serious and harassing difficulties. Every device that selfishness or malice could invent to defeat her object was tried. Among these, evil schemes, it is stated, that her brother, a Baptist preacher, instituted proceedings against her in the Circuit Court, on the ground that she was insolvent—she being 80 years of age. Afterward another suit was brought to prevent her taking her slaves out of the State, charging that she had only a life lease of them. But she succeeded in the Circuit and Circuit Court, and there she has returned to her home, free of all such hindrances. But by this long litigation, she has become so much exhausted, and she is now dependent upon her emancipated slaves for support. Miss Francis is now anxious to purchase the freedom of a son of one of her late slaves, and also the husbands of two of them, who are still in bondage in Kentucky, for which purpose she has sold her house and land. This is the final object of her life, after she has done what she could to restore to those wronged people the rights so long withheld from them; and we trust that men who will not use their means in direct efforts for the abolition of slavery, will furnish this benevolent lady with the aid she needs to execute her humane design.—*Dr. Freeman*.

## DEMOCRACY AND ABOLITION.

Says the Pittsburgh Dispatch: "The South fears Gerrit Smith's influence in Congress, and the New Orleans Crescent attacks him, for his late speech on the *Cosmopolitan*. That paper, with a candor we should like to see imitated at the North, acknowledges that 'the who goes at all forward in the received doctrine of democracy, must presently, if he is honest, fall into abolition.' There is no truer saying than this—and the *Cosmopolitan* properly adds, 'If all men are born free and equal, and are inheringly entitled to the same rights, then abolition is inevitable, and is identical with Democracy.'"

William Leggett, one of the few honest political editors we had, whose party crushed him and then built a monument in his memory, which cannot prove so imperishable as his burning words, once emphatically remarked: "Convince me that a principle is right, in the abstract, and I will reduce it to practice, if I can—but we have too few of his stamp in public station, or controlling the press of the country, and abolition would never be triumphed. The South has been told enough to stand, and ground that 'Slavery is a necessary evil, and no proclaims it a great good—not sinful in itself, nor through its necessary results, and upon that ground details it as 'idiotic,' and all kinds of arguments—showing the soundness of the position, and holding the honest man who is convinced that inhumanity is sustained by true Christianity, cannot long be a Christian."

## TOLERANCE.

"Conscience, my lords, is not controllable by human laws nor amenable to human tribunals. Persecution, or attempts to force conscience, will never produce conviction, and can only be calculated to make hypocrites and traitors. Such were the words of Lord Mansfield, while delivering one of the noblest speeches ever listened to in the House of Lords, in 1707, concerning the rights of dissenters."

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

## CONVENTIONS IN MICHIGAN.

Mrs. Foster writing to us, from Union City, says: "We are going to hold some three or four important Conventions in this State, soon. Now is the time for us to lay the foundations of our enterprise broad and deep in this state."

We insert a call for one of these conventions in another column, to which we ask the attention and the attendance of all the friends within reach of its sessions. We hope by the next week to announce the times and places for the other contemplated meetings. They will all be held centrally to large Anti-Slavery sections of country, and we shall doubtless see grand results therefrom.

Speaking of their labors of late and the result, Mrs. Foster says:

We have awakened a deep interest in Albion and its environs, and also in this place and a part of its neighborhood. We are to visit other places in its vicinity.

Here we have had crowded houses—the houses are capacious—for eight evenings, the ministers, who are free sellers, and the most anti-slavery of any we have met in the State, taking part in the discussions. The masses are with us, and Free Soil will have a poor chance, we trust in Union City. It is delightful to find, occasionally, a place in which the people dare to say and act as if they knew their souls were their own.

BIRMINGHAM.—The discussion on the claims of the Bible, between Mr. Barker and Dr. Berg, in Philadelphia, was concluded last week. It elicited deeper interest than any other discussion of the kind for a long time in the city. The audiences were large and in the main gave a candid hearing to the discussion. The Daily Register reported it very fully and accurately.

Mr. Barker in a note to the Editor of the Register, expressed his satisfaction with the chairman, the audience and the report. Rev. John Chambers, one of the moderators, was he also of the previous discussion with Mr. Calla, but in neither instance could he sufficiently lend his ministerial dignity, to speak to Mr. Barker, or even recognize his presence, by a nod. That may do for a minister, though we think it hardly creditable for a man.

## The Anti-Slavery Bugle.

Salem, Ohio, January 28, 1854.

THE EXECUTIVE COMMITTEE of the W. A. S. Society, will hold a special meeting on Sunday, the 29th inst., at 10 o'clock, A. M. A full attendance is desired.

## REFUGEES.

America receives exultingly the political refugees from Britain, while Britain reciprocates the favor, and joyfully welcomes the fugitives from social injustice and personal slavery. In this exchange of good offices, Great Britain has much the best of the bargain. In the first place, her tyranny is for a moment to be compared with ours. She dooms no man or woman to chattelism for his or her complexion. For this curse of color she proscribes no one from the amenities of society or the protection of law. She does not drive off her native born children singly and in companies of scores to escape a servitude worse than death. This we do, therefore is our disgrace the deeper than hers. And then again, she has the advantage in that those she receives from us are far before those she sends us in point of character and usefulness. Professor Allen, William and Ellen Crafts, William Wells Brown are characters who do honor to themselves and usefully and creditably employ themselves in their adopted country, for the advancement of morality and the furtherance of free principles while those to whom we have recently given refuge, are leaguely with slaveholders to defend and perpetuate their infernal crimes, and are fostering that menest of all follies, prejudice against color and class. Thomas Francis Meagher has silently but surely compromised with slaveholders, has received their adulations and honors, and in return quietly given his sanction to their crimes. He has eloquently discoursed of freedom to the men who forge chains and own human beings by the score and the hundred; and the freedom he advocates is quite fraternal with chattel slavery. O'Donoghue has proved himself to vulgar, brutal and drunken a blackguard that his conduct has shamed all decency, even in communities where tales are sold by the pound, and delicate women are exposed to the cutting lash of the lecherous overcoat. And finally, John Mitchell, well renowned for his advocacy of liberty, out does Legree himself, in his course proscribing avowals. Slavery with him is not even a *penultima*. He desires the possession of an Alabama plantation, well stocked with slaves, and would enforce the robbery of their labor and persons with the lash, the thumbscrew, the stocks and the paddle, and what other appliances the hellish ingenuity of slavery can invent to extract labor from human muscles. And this inhuman monster is feted as the champion of liberty. We know nothing like it in the annals of even American slaveholders. He is intelligent—he comprehends the principles of liberty—he is himself just from prison—has just shook off his chains. His heart has been hardened gradually, as are those of slaveholders generally. But he springs at once from the championship of freedom, the moral monster which his shameless avowals show him to be. And our tyranny has exchanged the heroic, amiable and truly useful and worthy Crafts and Browns for such as he. Surely it is true we have the worst of the bargain in the exchange of citizens.

What Meagher and Mitchell are doing here our citizens all now know. On our first page we have found some account of what American exiles are doing in Britain.

CONGRESS.—"We have read the congressional proceedings for the last two or three weeks, very attentively, but 'for the life of us,' we cannot find any thing in them that would interest our readers. The subject of slavery seems to be the principal theme.—Both Southern hotheads and Northern fanatics are showing to the world, that they understand the art to perfection of wasting time, a thing that should be spent to a better purpose, than what it is now being used for in that body."

Such is a specimen of the language of a large class of our worthy, domineering-economists. In their esteem, time and money is utterly wasted, when devoted to the redemption of the nation from its foul disgrace, to its redemption from a system which entails poverty and bankruptcy upon one half the nation—which makes that half proud and boastful paupers, dependent upon the honest free labor of the other half—from a system which dooms more than three millions to chains and chattelism. A system which alike tramples in the dust, our state and our individual sovereignty—which punishes in a land of boasted Christianity, the commonest acts of religious benevolence and human sympathy—a system which prostitutes our courts of justice to star chambers and inquisitorial halls—a system which foul as it is, draws tribute from the religion, the politics, the government, the commerce, the literature of the country. For men in congress to resist the exertions of such unparalleled assumption and actual tyranny, is to squander money, waste time, and prove themselves factious and fanatics. Such is the estimation in which these wise political economists hold any effort for freedom. Let good and honest men judge between such demagogues and those they call fanatics—in congress and out of it. We gladly abide the decision.

From the *Anti-Slavery Sentinel*.

## WHAT WE WOULD DO.

The Anti-Slavery Bugle, in referring to some recent articles in the *Ohio Star* and this paper, says: "We may be mistaken, but our impression is that both the *Sentinel* and the *Star*, in common with many others of the party, have heretofore deprecated the raising of the Old Liberty Party into the Free Soil Party. We have always understood that for the two years last past, it was the general conviction of the party that that fusion, by virtue of which they obtained the New York *Barnburners* did not injure, but deeply anti-slavery sentiment lost ground, as did also their party. Now these papers and many freeholders, are about to repeat the same blunder if we understand it, with this variation. Now, it is with the Whigs they seek alliance—before it was with the Democrats."

Well, you are mistaken. We seek no alliance with Whigs, or any party. We seek no coalition, nor will we unite in any. We seek to unite in one party all men who believe slavery ought to be abolished, to carry out that doctrine. We wish to make that a permanent and lasting party, on anti-slavery principles, and none other. We do not desire any temporary union for temporary success. We will engage in none. The experience of Free-Soilers with the *Barnburners* in 1848, has not been lost on us; and we would therefore act with no men who are not heartily seeking the furtherance of free principles. We believe, from present indications, that a general disposition exists among men who have acted with Whigs and Loco's, to unite in some kind of organization against the Administration and its pro-slavery policy, and occupy the grounds that we do. They have conceived old prejudices, which stand in their way. Now these papers and many freeholders, are about to repeat the same blunder if we understand it, with this variation. Now, it is with the Whigs they seek alliance—before it was with the Democrats."

With all our heart we will. We have ever been ready to co-operate with all who would co-operate with us, without compromise, in opposition to slavery. We have sought that co-operation unceasingly and earnestly. We seek it still; and are happy to hear the *Sentinel* speak out decidedly as in the above paragraph, against fusion and compromise, with unprincipled men who are ready to do anything for present party success. Unrelenting hostility to slavery—an eye single to the establishment of freedom, will alone secure success in our labors.

Rev. JOHN RAYNES.—The faithful anti-slavery labors of this man are known to all Ohio abolitionists. The first Sabbath of this year was the thirty-second anniversary of his pastorate in Ripley, where he still resides. May he live long to plead as he has done for justice and the right.

MR. HINE'S MEETINGS.—We regret to say that a note from Mr. Hine, to one of our friends recalls the appointments which we published in last week's Bugle, for Salem, Columbus and New Lisbon. Mr. H. was obliged to hurry home, sooner than he anticipated.

PARTS OF SLAVERY.—Under this head the N. Y. Tribune has of late grouped some of the striking revelations of the patriarchal system. These are not at all to the taste of the South. Nevertheless the Tribune dauntlessly perseveres. Our readers will find some extracts from the last number published in our first pages.

## BARBARISM.

Old Virginia is doing her best to keep her laboring population in barbarism. Mrs. Douglas, whose case our readers will recollect, is now in prison at Norfolk, Virginia, for teaching little children to read. Her object was benevolent, religious. She would have these poor—these more than orphan children of Virginia, read the book, which the state of Virginia, and the mass of her inhabitants recognize as the revelation of Deity, to these same poor, ignorant ones. Mrs. Douglas would pass this revelation of their duty and destiny.—But the State, by its legislature and its courts, interpose and imprisons her for this work of humanity. This intelligent, talented, christian woman, is to be in the Norfolk jail, the wintry days and nights, for teaching little children the A B C's. What a crime! Why the Fajee Islanders, and the Hottentots, are guilty of no such outrage against knowledge and virtue, when the Virginia missionaries go to teach them to read! They receive their instructions joyfully. What a crime to be charged upon a woman, and punished too, by a state, which boasts of being the mother of democratic statesmen, the mother of Presidents, as well as of model christians. Shame on Virginia. She justly takes rank beside the meanest and most barbarous persecutors of knowledge. Let her not declaim against popery, while she vies with the Pope in persecuting and imprisoning the instructors of the ignorant. Let her keep her missionaries at home, till she learns to equal savage states in the toleration of the school teacher. It sounds bravely, that in the model republic, female school teachers are made martyrs by law. What have we to do with slavery?

POPERY AND PROTESTANTISM.—Some thirty of the Protestant clergy of St. Louis, selected Dr. N. L. Rice, for a public discussion with O. L. Brownson, on the subject of catholicism. This measure was adopted in consequence of the heat of the St. Louis catholic paper, that Mr. Brownson had for years and years gone round and round the city, challenging combat, but unable to find an antagonist. Mr. Brownson declines the contest, because he could not engage in it without in some measure conceding that the question between catholics and protestants, is a *debatable* question.—Such a debate "would be a cession to heresy and error, and an indignity to truth, of which Mr. Brownson trusts he shall never be guilty." That is a claim of infallibility, worthy of the Pope himself.

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## NOTICES OF THE PRESS.

*Autographs for Freedom*, Edited by Julia Griffiths. Auburn, Alden, Beardsly & Co. Rochester, Munroe, Beardsly & Co. 1854.

We are indebted to the Auburn publishers for a copy of this work. It is the second in the series of Anti-Slavery annuals, got up as part and parcel of the Rochester Anti-Slavery Festival. In size and style, at least, quite superior to its predecessor. This indicates a growth, as all anti-slavery efforts should. We trust, and quite confidently hope, that the book will conduce to a growth of anti-slavery principles, in the hearts of all who read it. Thus will a noble purpose be served. Certainly the embellishments of the book, which consist of portraits, the most life-like and speaking of any we have ever seen, of some of its most distinguished contributors, will give pleasure to thousands of their admirers, as well as the admirers of good pictures. They alone are worth the full price of the book. Of the contributors we cannot speak particularly, for as yet we have not had time to read but few of their productions. Those we have looked over, are worthy of the object of the book and of their authors. Frederick Douglass communicates an extract from his speech in New York, last spring, which our readers have most probably seen, and which may be ranked among his best. Mrs. Stowe details a simple but interesting narrative of Clarkson's history—accompanied with a view of his residence, Playford Hall. Mr. Giddings communicates the thrilling narrative of the Massacre at Blount's Fort, which we copied into the Bugle two or three weeks since. From these references, our readers may judge of the character of the work. Among the contributors are Antoinette L. Brown, William Jay, Wm. H. Seward, Horace Greeley, Theodore Parker, William Wells Brown, Ralph Waldo Emerson, and a host of others, distinguished for their talent, and for their sympathy in one way or another expressed for the cause of general freedom and human fraternity.

*Slavery in the United States*. A narrative of the Life and Adventures of Charles Ball, a black man, who lived forty years in Maryland, South Carolina and Georgia, as a slave, &c. Third Edition. J. T. Shreve, Pittsburgh, and J. T. Reed, & Co., Salem.

This thrilling narrative, well known to old abolitionists, and quite extensively circulated some years since, has been for a long time out of print. But we are glad to learn that Mr. J. T. Shreve, of Pittsburgh, has secured the copyright, and has published a new edition. It is a most valuable anti-slavery work. It is in the form of a biography, graphically told, and embodying a very faithful picture of the system; developing truly the inseparable cruelty, lust and other enormities connected therewith. The work deserves to take high rank among that class of books now increasing and highly useful, among which the *White Slave*, and *Uncle Tom's Cabin* are so conspicuous.

The work can be procured wholesale and retail, of the publishers in Pittsburgh, and Salem, Columbus Co., O.

*The Redemption of Labor, and other Poems*, by Charles P. Shivers. Pittsburgh: published by N. H. White, Third-st., 1853.

This volume is not new, but it contains some choice poems, most of which have previously appeared in newspapers or magazines. The author, like all true poets, has a soul for freedom. His words are pleas for the toil worn and the wronged. Our readers can doubtless remember his "Blood-hound's Song," where his indignation finds vent against the fugitive slave law in burning satire. The blood-hounds congratulate themselves that

There is no spot we will not search,  
There is nothing shall daunt or awe,  
The right and the wrong are alike with us,  
For we fear no higher law.  
We'll follow the scent, though it lead us across  
The graveyard's rugged sod,  
Nor stop to leap o'er the altar's rail,  
In the house of the Living God!

THE WHIG ALMANAC, edited by Horace Greeley, is out, price 12 cents. Nowhere else for that money, can the same amount of political information be had. Its title does not really indicate its character. It is general and national in its statistics.

Graham's Magazine, for February is a book of itself, in size, and its contents are as ever valuable and interesting.

GOREY'S LADY'S BOOK is also on hand with its usual variety and its illustrations.

NEW YORK MUSICAL WORLD AND TIMES is now conducted solely by Richard Storrs Willis. A new volume commenced with the present month.

MONTGOMERY'S PICTORIAL TIMES is a new illustrated literary. The editor writes with vigor. We can't say as much for some of his illustrations.

THE PEOPLE'S JOURNAL continues to redeem its first promise of interest and usefulness.

There have been divers enlargements and improvements among our country papers—indicative of their prosperity and of the enterprise of their publishers. The *Connecticut Patriot*, the *Cleveland Commercial* and the *Democrat* at Chardon are among the number, as also the *Buckeye State* in our own country.

## THE PROTESTANT MINISTRY OF THE UNITED STATES.

The Free Presbyterian says, there are at the lowest computation forty thousand protestant ministers in the United States. That their direct influence extends to ten millions of people!

What an overwhelming array of reform we should have, if these men possessed the principles, the spirit and the purpose of Jesus, speedily would the world be revolutionized. This nation would be turned, and overturned, and justice and love whose right it is, would rule—and slavery, with its attendant brood of foul and abhorrent crimes, would be known only in the past.

And what wonder, that with the mass of this host of forty thousand, enlisted for slavery, and feebly prostituting the name and forms of liberty—the love and authority of Jesus, and the very attributes and laws of Jehovah himself, to its support, and waging the most unscrupulous war against freedom. What wonder is it that abolitionists make small headway in their work. Their numbers are few and their resources small, their union unperfected—and they almost without allies. But these forty thousand priestly advocates of man stealing, (the estimate is too small, so we may say nothing of the good and true among them) are in fraternal alliance with the government, and with all the tyrannies of the world besides.

Well this indeed looks like an unequal contest, but what abolitionists, fears for the result, or would shrink from the conflict? Who of the true hearted, but desires that the conflict may be thick, until success shall crown the cause of truth and freedom, as

surely it must, though even twice forty thousand priests crowned *cap a pice* stood body guard for slavery.

The Presbyterian speaks of the respectability of these false and immoral ministers in this wise: "The want of moral power of the ministry, in the accomplishment of works of reform, and benevolence. There are at a low estimate, forty thousand protestant ministers in the United States. Their profession is, to preach the Gospel, to conserve good morals, to promote every righteous reform and every benevolent work. There are doubtless not less than ten millions of people, more or less directly under their influence. In addition to their access to this mass of mankind, through the ministrations of the pulpit on the Sabbath, they have the moulding power of the printing-press, the lecture-room, and of daily personal intercourse in social life, at their command. Their means of propagating truth are immeasurably superior to those enjoyed by their predecessors, in any past age; and they have all the advantages arising from the superior intelligence of the age."

And yet it is notorious that their power over the public mind, for good, has not kept pace with these advantages. The truth, as they dispense it, is not mighty to transform. Vice does not stand abashed in their presence, "and behold avowed go-downs!" The rich and powerful do not quail before their words of solemn and stern rebuke, as did the Queen of Scots at the words of John Knox. Political profligacy can plot as securely, and work its dishonest schemes as safely, almost, as if no such class of men existed. Nay, the politicians can rally scores of prostituted pulpits, to uphold and defend almost any villany they may choose to enact into law.

Reforms which all who are governed by moral principle, and thousands who are not, feel to be necessary to the welfare of society, are not yet carried into effect, mainly because the clergy are unfaithful. For example: The utility and necessity of a prohibitory liquor law have almost ceased to be called in question by decent (to say nothing of religious) men. Yet in this State, where the united influence of the ministers could command its passage at any time, it is not passed. The State still groans under the curse of the rum-trade, "traveling in pain until now." The rum-sellers are still luring unwary souls to the drunkard's grave and the drunkard's hell.

It is certainly no exaggeration to say, that the undue influence of Ministers and Clergymen, could secure the passage of the Maine Law, at any time they might choose to exert it. They mould and direct the public sentiment of the people, and it is that sentiment which makes and unmakes law. But the Churches may be almost anything the Ministers choose, for God's testimony on the subject is "Like Priest, like People."

The same remarks might with equal truth be made in regard to other great evils, prevalent in the land. The institution of Slavery could not stand the united, determined onset of the Ministry and Churches, but a single year, if the American Church, the bulwark of American Slavery, is one of the clearest propositions, ever enunciated. In view of these facts, therefore, it is plain that the Ministry has greatly lost its power for good.

## BOSTON BAZAAR.

An interesting and detailed report of the Bazaar appears in the *Liberator* and *Standard*, signed by Miss A. W. Weston. The receipts very considerably exceed those of last year, amounting to FOUR THOUSAND TWO HUNDRED AND FIFTY-DOLLARS.—Besides, there remain on hand a large number of valuable articles unsold. Many of these will be soon disposed of at the local fair to be held in various parts of New England.

Large contributions were made to the Bazaar, by abolitionists in England, Scotland, Ireland, France, and some from Germany. The report is too long for our columns; but our readers who have access to the *Standard* and *Liberator*, (as we hope they all have) will be interested in its perusal.

The closing portion of the report, though designed to clear up difficulties which pro-slavery have thrown in the way of British abolitionists, may nevertheless be highly useful here at home.

After presenting the American society as an organization designed to effect the union and co-operation of all haters of injustice, (however varied their opinions on other subjects,) against American slavery, Miss Weston says:—

But another objection is presented, where the difficulty, intrinsic in the nature of the case, is, of course, more perplexing, and far less easy of solution. The enemies of the American Anti-Slavery Society have changed their ground. "It is not an Anti-Slavery Society, but a society that is actually inflicting a wider view than many of our British friends are able to take. Their own agitation for the abolition of West India slavery offers nothing analogous to the state of this country. No institutions, either civil or ecclesiastical, were the least affected in Great Britain by the abolition of West India slavery. Half a dozen other questions—questions, too, religious rather than political—involved important modifications of what may be called the institutions of the country. The abolition of the slave trade, the Papal aggression, the (Trinitarian) disruption of the National Church of Scotland, afford instances of our meaning. But West India emancipation did not go down to the very marrow of things, as do these questions. It was a noble struggle with a mighty moral influence, but not a great credit cannot be awarded to British abolitionists. But we repeat, their situation differed very widely from ours. The Constitution of our country, as expounded by its authorized interpreters, has provided for the most careful and acute arrangements, for the continuance and perpetuity of slavery. All our evil institutions, are, therefore, in some sense, based upon it. Having no national ecclesiastical establishment, we cannot afford the same of the American Church, in the same absolute and positive sense, that we do of the State; and yet it is virtually and actually so. The voters and the church members are the same persons. The men who vote for the Fugitive Slave Bill on a week day, and avow themselves ready to act up to its requirements, are the same men who sit down at the Lord's table on Sunday."

To abolish slavery, under such circumstances, is tantamount to a revolution. True, the abolitionists pray and labor that it may be a bloodless one; but just so far as their weapons are spiritual, just in proportion as their warfare lies in the realm of ideas, will be the amount of the evil, which they and our foreign friends find fault, and which we are called upon to correct. This, it is out of our power, in any direct way, to accomplish. Unwoven as slavery is with every institution of the country, the earnest discussion of its abolition must almost necessarily connect itself with a parallel discussion of the great doctrines underlying the whole civil and ecclesiastical fabric. We repeat, that this is not the fault of the Anti-Slavery Society, but something inherent in the nature of the case. Hence it is that the abolitionists, the faithful, carefully to their foundation principles, the faithful of slavery under all circumstances, the duty of its abolition at all hazards. It is in no rash or thoughtless spirit that they have initiated opinions, which are so unvalued, and are destined still more mightily to shake the whole nation. True, they are ignorant of almost every thing but that it is *safe*, *safe*, *safe* for the State, safe for the Church, safe for God's own soul.

We apprehend that now is the very time to have faith in God, to say that having him for our refuge, we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

It has been the every day prayer of the churches of Puritan Christendom, that the Lord "would overturn, and overturn, and overturn," preparatory to the coming of His kingdom. To such of their members as offered this prayer in sincerity and truth, and not as mere idle words, it should not come with an overwhelming terror and astonishment, when the salt that has lost its savor is being cast out and trodden under foot. If, with a few insignificant exceptions, the churches of America are the strongholds of oppression, slavering and slave-hunting forming no bar to communion with any sect, the revelation of such facts, and the recognition of the real character that they imply, must almost necessarily involve a parallel theological warfare.

If any evils pertain to such discussions, we do them by whom the offence cometh! Read the earlier remonstrances of the abolitionists with the American Church. They contained no denial that slavery was the great evil of the age, the truth, till her own inhuman and profligate delinquency made it a duty to Christianity for us to declare no longer in our eyes its expient. This naturally leads to wider discussions, with which we, as abolitionists, have nothing to do.

Of one thing we can most sincerely assure our British friends: they incur no shadow of responsibility for any belief or unbelief which may prevail in this country. The sole results of the National Bazaar, with exceptions too trifling to be enumerated, go to the support of the *National Anti-Slavery Standard*, and the maintenance of the Anti-Slavery Office in the city of New York. The Editors of the *A. S. Standard* are Messrs. Sydney H. Gay, and Oliver Johnson. Mr. Edmund Quincy, Corresponding Editor. Both as an anti-slavery and a literary paper, it sustains a deservedly high character, and cannot, we believe, be justly censured for any important departure from the great principles of mutual respect and toleration, in which the members of the Society have bound themselves, in their associated capacity, to proceed. We challenge investigation on this point, and we beg all parties feeling themselves aggrieved, to state in the columns of the paper the very words and phrases at which they take umbrage, and not to deal in generalities.

Let us hurriedly present one other consideration. The religious feeling, as professed by an overwhelming majority of the churches of the United States, is almost without an exception by the churches in the slaveholding States, (leaving the Catholics entirely out of the question,) are those denominated evangelical. Hence the increased temptation to support every wrong which the members of the Society have the liberal sects (to use popular phraseology) are small, and comparatively insignificant bodies. There are only two or three Unitarian congregations, to our knowledge, south of Mason and Dixon's line. When we take into account the difference of belief in respect to the Church, and the fact that exists between orthodox and liberal churches, it is very easy to see why the latter should find it much easier than the former, to co-operate with the Anti-Slavery Society. The theory of the one sect is, that the Church is a society of good men, of the regeneration of the other, that it is a society of men seeking to become such. With the one party, the sacrament is a seal of their acceptance; with the other, only a means of grace. One is bound to defend the personal Christianity of its communicants, the other not at all. Hence the difficulty that an orthodox man finds in acting with us, unless he be prepared to take the first step of coming out, and being separate from churches which we denounce as apostate. The Unitarians and Universalists, holding very different views in regard to church fellowship, have very little temptation *religiously* to be untrue to the slave. It is from fashion, and the influence of worldly considerations, that their temptations arise.

We have said this to show that it is not from any sympathy existing between the Anti-Slavery Society and any one sect more than another, that so many of its prominent members and agents are either members of the liberal sect, or belong to none at all.

cast out and trodden under foot. If, with a few insignificant exceptions, the churches of America are the strongholds of oppression







<p><b>Miscellaneous.</b></p> <hr/> <p><b>THE ARCTIC EXPEDITION.</b></p>	<p><b>SUPERSTITION.</b></p> <hr/> <p>BY SHELLEY.</p> <p>Thou taintest all thou look'st upon ! The stars,</p>
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The project of colonizing the Mosquito coast wholly Southern in its purposes—the design being to transport slaves there. The grant to the company is said to embrace 300 miles of sea coast.

BY SHELLEY.

From the Home Journal.

**NEGRO MINSTRELSY.**

BY MISS AUGUSTA BROWNE.

takes her subject a little too seriously  
as *not*. In either case, the subject of

On the ensuing Sabbath she went as usual to church, where the Rev. Dr. ——— preached most impressive sermon upon the subject of the Final Judgment, and of the eternal misery of t

The project of colonizing the Mosquito Coast lately started in New York, is said to be wholly Southern in its purposes. The design is to transport slaves thither, and so establish slavery within the territory. The grant to the parties in question is made by King Gallinipper I. of the Mosquito Indians, and is said to embrace 300 miles of seacoast. It remains to be seen whether the Administration will look quietly on and see this atrocious project consummated.

CALL OF TONCH.

**DECLINE IN METHODISM.**—*The Christian Advocate and Journal* of this week gives a table showing the total number of members of the Methodist Churches in this City to have been, in 1843, 9,780, in 1845 9,572; 1847, 9,326; 1849, 8,893; 1851, 9,289, 1853 9,319—and showing a decrease in the number of members in 1849, 1850, 1851, 1852, and 1853.

N. B.—Any person being desirous of receiving a copy of the Post as a sample, can be accommodated by notifying the publishers by letter, (and enclosing a small sum of money for postage.)

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